

By AUTHORITY.

MEMOIRS

OF

FRANCIS DOBBS, Esq.

ALSO

GENUINE REPORTS

OF HIS

SPEECHES IN PARLIAMENT,

ON THE SUBJECT OF AN

UNION,

AND HIS PREDICTION

OF THE SECOND COMING

OF THE

MESSIAH;

WITH EXTRACTS FROM HIS POEM

ON THE

MILLENNIUM.

DUBLIN:

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BRIEF

MEMOIRS

OF

FRANCIS DOBBS, Esq.

THE memoirs of men who are the present actors on the great theatre of life, who acquire and reasonably demand public confidence, and from whom further results of action or meditation are to be expected, necessarily excite a higher degree of curiosity than the lives of those who have made their *exit* from the stage, by whom no future good or evil can be performed or perpetrated, and who, "*dead, gone, and forgotten,*" are generally carried down the stream of oblivion, and swallowed up in the gulph of unregistered mortality.

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How

How little is known of many distinguished luminaries, that have irradiated the political and literary hemisphere! and why? the cause is, many who filled elevated situations, composed splendid works, and made important discoveries, did not live in so eventful a period as the present;—a time, when the greatest philosopher, nay, even the divine, is tenacious of venturing his conjecture upon such universal commotions as pervade the world.

FRANCIS DOBBS, Esq. (the subject of this memoir,) was born the 27th April, 1750; is the younger son of the Rev. Richard Dobbs, who was the younger brother of Arthur Dobbs, of Castle Dobbs, County Antrim, and who previous to his death was governor of North Carolina. It is worthy of being remarked, that his father,

Richard, was bred to the sea service, but after a voyage to the West Indies, he found an aversion to it, and entered Trinity College, as a fellow commoner, and in less than four years obtained a fellowship.—His ancestor came from England in the reign of Queen Elizabeth, an officer in the army, and by a marriage with the great grand daughter of Hugh, Earl of Tyrone, he got the estate of *Castle Dobbs*, with other estates in the County of Antrim. His great grandfather was mayor of Carrickfergus, at the time King William landed, and was the first subject in Ireland who paid him allegiance.

Mr.

Mr. Francis Dobbs, after devoting himself to literary pursuits for some years, felt a prepossession in behalf of a military life, and resolved upon gratifying the same, he purchased an Ensigncy in the 63d regiment, in the year 1768, and continued therein until 1773, during which time he raised himself (by purchase) to be Lieutenant and Adjutant: Now it was that he married the amiable Miss STEWART, of *Ballantroy*, in the County of Antrim, the daughter of a gentleman of considerable property, niece of the late Sir Hugh Hill, and descended from the *Bute* family. By this lady Mr. Dobbs has six sons and one daughter living.

During Mr. Dobbs's time of being attached to his regiment, his mind was not exclusively employed with military tactics, the Temple had sufficient attractions to arrest his attention: having disposed of his commission, he studiously passed some time therein, and was of course called to the Bar. It comes from the best authority and is recorded with satisfaction, that Mr. Dobbs was the first man in Ireland, who exerted himself openly, and called loudly for the liberties of this country, in a letter addressed to Lord North, dated January 1st, 1780. Upon its being published, the late Lord George Gordon, requested an audience, and read that letter to his Majesty, he also made it a part of his speech in the British house of Commons.

Mr. Dobbs was one of the earliest volunteers of Ireland, that brave army of self-appointed, self-paid heroes, whose numerous services are so recent in the memory of most living people. He was appointed Lieutenant to the second Belfast company, and soon after elected Captain of the Acton company in the County of Armagh, which was raised on his father-in-law's estate; and on the Armagh companies being formed into a regiment of two Battalions, under Lord Charlemont, he was appointed Major to the *Southern Battalion*. He was afterwards chosen exercising officer to the three great reviews held at Belfast by Lord Charlemont, for the years 1780, 1781 and 1782. The first and last of which consisted of about 4000 each, and that of 1781, of near 6000. This affords a strong proof of his merit, and places his military capacity in a striking point of view.

At the first Dungannon meeting, Mr. Dobbs proposed all the resolutions relative to the liberties of Ireland, which were previously digested at a meeting at Lord Charlemont's house, by his Lordship, Mr. Grattan, the late Mr. Flood and Mr. Dobbs. At the second Dungannon meeting, he moved the address to the King, approving of what the Irish Parliament had done, and carried it unanimously. He and Colonel Irwin the Chairman, Captain James Dawson, the Secretary, Lieutenant Colonel Thomas Morris Jones, and Captain Francis Evans, being the representatives of upwards of three hundred companies, were ordered

ordered to present the address to his Majesty. They accordingly went to St. James's, where they were most graciously received, and what was unexampled in the History of England, although they had no commissions from the King, they were presented in their volunteer uniform, and gazetted with their volunteer rank.—These anecdotes, which were never before published, must be highly pleasing to every reader who ranked with the **VOLUNTEERS of IRELAND.**

The late Earl of Charlemont brought Mr. Dobbs into Parliament, where his patriotic conduct is so well known. His thoughts seriously delivered there on the second coming of the **MESSIAH**, are not entirely new. They have frequently exercised the attention of the best and wisest of mankind.

The work which Mr. Dobbs alludes to in his speech, is one of the utmost magnitude; four volumes of which were published about eleven years ago. It has engrossed so much of the public mind, and is indeed so interesting, we shall attempt to give a concise plan of it. He treats the world as one great family or nation, and its kingdoms as provinces thereof. For this purpose, he divides the work into the following twelve **eras**: The **FIRST** ends in the year 1019 before Christ, when Solomon ascended the throne of Judea. The **SECOND** 790 years before Christ, when Pul founded the Assyrian and Babylonian empire.

empire. The THIRD 536 years before Christ, when Cyrus founded the Medo Persian empire. The FOURTH when Alexander the Great, in the year 331, overturned the Persian and created the Greek empire.—The FIFTH when the Romans took Carthage and Corinth 141 years before Christ. The SIXTH at the death of Christ. The SEVENTH in the Christian era 476, when the western Roman empire expired.—The EIGHTH in the year 800, when Charlemagne was crowned emperor of the holy Roman empire.—The NINTH in the year 1085, when pope Gregory the 7th died, who brought the papal power to its summit.—The TENTH in 1453, when the eastern Roman empire was extinguished, and Constantinople taken by the Turks.—The ELEVENTH in 1715, the death of Louis XIV, and the Hanoverian succession; and the TWELFTH, the present day. At the end of each of these eras, Mr. Dobbs briefly points out the then state of population, government, religion, literature, science, arts, commerce and navigation. And these eras occupy nine of the ten small volumes, which comprize the work. The tenth will be entirely dedicated to point out how prophecy and history have hitherto gone hand in hand, and have been closely connected; also where we now are, and what remains to be fulfilled, and the manner of its accomplishment.

Mr. Dobbs is an exemplary Christian, a valuable friend, an affectionate parent, and a tender husband.

husband. We are happy in laying this sketch of an useful life before the public ; for if ever there was a period when such men were wanting in Ireland, it is the present, when our Parliament is wrested from us by the most unjustifiable means. We wait with impatience for the conclusion of Mr. Dobbs's work ; for if the hour of the creation of the world was great and illustrious, that hour, when, from the dark and formless mass, this fair and glorious system of nature arose at the divine command ; and all the sons of God shouted for joy ! if the hour was glorious when Christ suffered on the cross, and triumphing over the grave, bore the sins of all mankind ! no less illustrious and joyful will be the hour of His second coming, when, from desolation and misery, this earthly tabernacle will emerge into happiness and peace.

In the Irish house of commons Mr. Dobbs's speech was truly novel, and by some Members treated with apparent levity—however, the peculiarity of his subject and the confidence evinced by the speaker arrested the attention of a very full house, not a Member of which attempted a refutation.

That Mr. Dobbs's opinions have not been very recently formed with respect to the *second coming* of the MESSIAH, will appear from a publication of his printed some years ago, entitled "Reasons from Prophecy, why the *second coming* of CHRIST, and the commencement of his PERSONAL

"SONAL REIGN on Earth are immediately to
 "be expected." This work abounds with quo-
 tations from the Sacred Pages in support of Mr.
 Dobbs's Hypothesis; and concludes thus: "Such
 "are the reasons that induce me to believe the
 "second coming of the MESSIAH is immediately to
 "be expected; and indeed the wonderful events
 "that have happened for these few years past
 "seem of themselves to pronounce some great
 "and important change upon the Earth.—Let us
 "then, my Brethren, make ourselves ready for
 "the appearance of the glorious SON of GOD!
 "who is to come so suddenly, as to be compared
 "to a *thief in the night*. Let us not be found at
 "that hour among the foolish virgins, looking
 "for our lamps. But let us
 "WATCH AND BE PREPARED!"



THE
GENUINE SPEECH
OF
FRANCIS DOBBS, *Esq.*
AS DELIVERED IN THE HOUSE OF COMMONS,
ON THE FIFTH DAY OF FEBRUARY, 1800,
ON THE SUBJECT OF AN
U N I O N.

SIR,

I rise to make my solemn protest against entertaining even for a moment, this message from the British Minister, delivered under the usurped name of MAJESTY; I say the usurped name of MAJESTY; for it would not be decent in me to suppose, that the identical Monarch, who guaranteed the Constitution of 1782, should in the year 1800 desire this house to annihilate itself, and at the same time surrender the independence of Ireland.

Sir, on the first day of the Sessions the noble Lord declared that many Gentlemen who were friends to the Union had vacated their seats, by

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accepting

accepting places of profit under the Crown; and the chief reason assigned for the adjournment to Monday last was, that they might be re-elected. From the numbers who have within these three days taken their seats, I do suppose the noble Lord is now attended by all his forces; and that is the very period at which I wish to deliver my sentiments on this momentous subject. He relies on his numbers, no matter how obtained, but I trust in the truth and justice of my cause. I cannot enter into the secret thoughts of the noble Lord, and therefore, I will not say whether he be acting on mistaken or corrupt motives. I hope for his own sake that he is only mistaken, and if so, I do not despair before I sit down, of flashing conviction on his mind, and of planting contrition and repentance in his heart.

Sir, amidst all the fallacy and misstatement of the British Minister, in that speech which has been so industriously circulated here, there is not any thing more insulting to my understanding, than the assertion, that the adjustment in 1782, was not final and conclusive, as to Constitution. When you, Sir, had an opportunity last session of giving your opinion, you read from the Journals the Duke of Portland's message from his Majesty, requiring this House to take into consideration, what would make such a final adjustment as would give mutual satisfaction to his kingdoms of Great Britain and Ireland. You read from the Journals the answer of Parliament, stating to the
King,

King, that there was no body of men competent to make laws to bind Ireland except the King, Lords and Commons thereof—and at the same time demanding the repeal of the British Act of 6th Geo. 1st, as a relinquishment for ever, of any claim in a British Parliament. And you stated truly, that the simple repeal of that law not being deemed sufficient by numbers in this country, the British Parliament made a law, solemnly renouncing for ever any right to bind Ireland. All this is proved by the records of the two Parliaments, and yet the British Minister dares to say, that a final adjustment as to Constitution, did not take place between the two countries. If these solemn acts required corroboration or explanation, what does the able and eloquent champion of 1782, who took his seat in this House towards the close of the last debate tell you? he tells you that in the intercourse with the Irish Administration of that day, the object of Ireland was finally settling her Constitution. The object of England was to prevent her going further. This, Sir, I also know to be the fact, for though not then in Parliament, I took an active part without these walls in that transaction. And as no one has touched on a few things that are within my knowledge, I shall state them to the House—The Volunteers of Ireland having gained sufficient strength to preserve tranquillity at home, and to defy all hostile invasion, turned their thoughts to the degraded state of their country.

The Hon. Member who I have already alluded to had in vain pointed out that state in Parliament—some other able men both within and without these walls had done the same, and at length our situation was fully understood, not only by the Volunteers, but by almost every man in the kingdom. At the different Volunteer reviews, resolutions were entered into, declaring our right to a free Constitution. Other bodies of men not in arms did the same.

But Parliament, under the influence of the British Cabinet, persisted in rejecting every motion that was made in favour of Irish Emancipation. Such was the state of the politics of Ireland, when the *Armagh Southern Battalion* called the first meeting at Dungannon: and I cannot better point out the then temper of the nation, than by reading to you their resolutions.

FIRST ULSTER REGIMENT,

COMMANDED BY THE

EARL OF CHARLEMONT.

“ AT a full meeting, held at Armagh, on Friday the 28th of December, 1781, of the officers and delegates of the Southern Battalion of said Regiment, consisting of eleven companies, pursuant to adjournment, Francis Evans, Esq. in the chair. The following resolutions were unanimously agreed to, and ordered to be printed in all the news-papers published within the province of Ulster, and in the Volunteer Journals of the City of Dublin.

“ RESOLVED

“RESOLVED, that with the utmost concern we behold the little attention paid to the Constitutional rights of this Kingdom, by the majority of those whose duty it is to establish and preserve the same.

“RESOLVED, that to avert the impending danger from the Nation, and to restore the Constitution to its original purity, the most vigorous and effectual methods must be pursued, to root corruption and court influence, from the legislative body.

“RESOLVED, that to open a path towards the attaining of this desirable point, it is absolutely requisite, that a meeting be held in the most central town of the Province of Ulster, which we conceive to be *Dungannon*, to which said meeting every Volunteer association of said Province is most earnestly requested to send delegates, then and there to deliberate on the present alarming situation of public affairs, and to determine on, and publish to their country, what may be the result of said meeting.

“RESOLVED, that as many real and lasting advantages may arise to this Kingdom, from said intended meeting, being held before the present session of Parliament is much farther advanced, Friday the 15th day of February next, at 10 o'clock in the forenoon, is hereby appointed for said meeting, at *Dungannon* as aforesaid.”

Sir, I must here call to your recollection, and to the recollection of many members of this House, what was then the relative situation of
England

England and Ireland. All the efforts of the first to enslave America had proved ineffectual. There the efforts of the N. Mar. who now governs in this country, failed, as they will do here. A French and Spanish fleet had then done, what they had never done before; they had rode triumphant in the British channel, and England exhausted in men and money, had not more than three thousand men in Ireland commanded by men who bore the King's commission. But what was then the proud state of Ireland? A body of sixty thousand men and upwards, self-raised, self-disciplined, self-clothed, self-paid, and for the most part self-armed. A body of men as remarkable for their good conduct, as their spirit. A body of men who possessed all the affections of the people. A body of men, who must at that day have carried whatever they demanded. A body of men, who if they had willed to separate from Great Britain could have effected it. A body of men, who, if they had willed the downfall of monarchy, could have established a republic. The British ministry knew it, and trembled. The Irish administration knew it, and trembled. But fortunately for England—fortunately for Ireland—there was then a man, who is alas! no more, who possessed the most unbounded influence, over this glorious army of FREEMEN. Fortunately there was then a man whose cultivated mind, whose engaging manners, and whose enlarged heart, attached to him

him all who knew him. Fortunately there was then a man, whose political life, had been governed by one steady principle of a pure and disinterested patriotism. Fortunately there was then a man, whose private and whose public virtues, and whose talents, had raised him to be in fact the *Generallissimo* of the Volunteers of Ireland. Need I add, that fortunately for England, fortunately for Ireland, there was a CHARLEMONT!

The calling of the first Dungannon meeting was totally unknown to the field-officers of the Southern Battalion and to Lord Charlemont. When he read the resolutions, he saw and felt in a moment the critical situation of his country. To direct the Volunteers so as to regain the Constitution of Ireland—so as to preserve the connexion with England—and so as to prevent anarchy and confusion, filled all his mind. Thus situated, he called to his councils the Hon. Member, who I have before styled the Champion of the Constitution of 1782, and he called to his councils that great and able senator, the late Mr. Flood. It was in Lord Charlemont's house, that all the resolutions carried at the first Dungannon meeting which related to the Constitution, were settled. This I do know, for I was present at their deliberations, and so was an honourable member I see in his place. I was present, because as Major of the Armagh Southern Battalion, I was to move those resolutions at Dungannon. That which
openly

openly asserted the independence of Ireland, and which was afterwards carried there, I shall now read to you.

“ Resolved unanimously, that a claim of any body of men, other than the King, Lords, and Commons of Ireland, to make laws to bind this Kingdom is unconstitutional, illegal and a grievance.”

Sir, the Address from the Delegates of the Volunteers of Ulster, to the minority in Parliament at that time, is so short, so pithy, and so applicable to the present day, that I shall also read it: —

“ TO THE
RIGHT HON. AND HON. THE
MINORITY
IN BOTH
HOUSES OF PARLIAMENT.

“ *My Lords and Gentlemen,*

“ We thank you for your noble and spirited, though hitherto ineffectual efforts, in defence of the great constitutional and commercial interests of your country—go on—the almost unanimous voice of the people is with you, and in a free country, the voice of the people must prevail. We know our duty to our Sovereign, and are loyal—we know our duty to ourselves, and are resolved to be free—we seek for our rights,
and

and no more than our rights, and in so just a pursuit we should doubt the being of a Providence, if we doubted of success."

Sir, to the old members of this House I need not say that the Dungannon resolutions were re-echoed through the Kingdom, but let me inform the younger members, that all the Volunteers, and every description of men adopted them—one soul animated all, and with a voice not to be resisted, they called for the independence of Ireland; it hastened the fall of Lord North, and drove him from his place. The Marquis of Rockingham succeeded him as Prime Minister of England, and Lord Carlisle was recalled from the government of Ireland, and the Duke of Portland, who I trust will never again be sent to Ireland, was appointed in his stead. Now will any man be hardy enough to say, that the demand of the Irish people was not final adjustment as to the Constitution? Will any man be hardy enough to say, their demands were not acceded to, and fully understood by the English Administration? But a word or two more on that subject.—After the Addresses of Parliament in answer to his Majesty's message, and before any thing further was done, it was thought right to call the Delegates of the Ulster Volunteers again together, in order to lay before them the then state of public affairs. At the first Dungannon meeting only 143 corps were represented, but at this second meeting there were Deputies from 306, represent-

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ing upwards of 28,000 men. I had the honour of moving on the occasion an Address to his Majesty, which was unanimously carried, and I, with four other officers, were directed to present it to the King. This Address I will read to you, so far as it relates to the Constitution, because it shews you how all the Volunteers of Ulster understood the transaction, and because from the manner we were received at St. James's it proves how well pleased the English Administration was to stop the progress of Irish demands, by giving her what she had a right to, her free Constitution.

"Most gracious Sovereign, with the most unfeigned attachment to your Majesty's person and family, we approach your Throne. You are our true and lawful Sovereign, and we trust that every act of ours will evince, that we are your faithful and loyal subjects." The addresses of the Irish Parliament having disclaimed any power or authority of any sort whatsoever, in the Parliament of Great Britain, over this realm, we shall consider an unqualified, an unconditional repeal of the statute of the 6th of George the 1st, by the British Parliament, made in pursuance of the said addresses, a compleat renunciation of a principle hostile to the rights of Ireland, and of all the claims contained in the said statute, and as such we will accept and deem it satisfactory. Thus united by the sacred bond of freedom, we request our gracious Sovereign to assure our Sister Kingdom that we will be sharers in her fate, standing or falling with the British Empire.

Sir,

Sir, we who carried this Address to England, were treated as such messengers deserved, with the most marked and peculiar attention. Besides, what is commonly called being most graciously received, we were presented in our Volunteer uniforms, and though we had no commissions from the King, we were gazetted with our Volunteer rank. As the Ambassadors of Peace, we were splendidly entertained by the Marquis of Lansdowne, then Lord Shelburne, and who had succeeded on the death of the Marquis of Rockingham to be Prime Minister. We were also entertained in our capacity as military men, by General Conway, the then Commander-in-chief; and as private Gentlemen, we were offered the rank of Irish Baronets, which we chose to decline. It is monstrous to think, that whilst every act of both Parliaments, whilst every act between the Volunteers of Ireland, and the English and Irish Administrations was holding out final settlement as to Constitution, a secret plot was formed to destroy it. It is monstrous to think, that such a man as the Duke of Portland, on whom Ireland relied, was meditating her destruction—and yet this black perfidy appears from a correspondence published and avowed by the present Administration, of which that very Duke of Portland is a member. Sir, the transactions of those days speak with a thousand tongues, against our entrusting Irish happiness to a British Ministry or a British Parliament. The transactions of those

days, as well as the transactions of the present, warn us in a voice of thunder, not to give up our own Legislature. If the British Minister, instead of offering what the noble Lord has stated, had offered to pay our national debt—had offered to take off all our taxes, and pay all our establishments out of the British Treasury, on the terms of our accepting a Legislative Union, I would reject it—because he could give me no security. If the Noble Lord instead of proposing to make two ports in Ireland free to receive certain specified articles, had offered to make Ireland what her situation points out, a free port to the world, I would reject a Legislative Union, because he could give me no security for the performance of such engagements. If we were to pass a Legislative Union, we would be from that moment under the absolute power of a British Minister and a British Parliament. It is a mockery to say that twenty-eight lay and four spiritual Peers, seated among two hundred Nobles of another country, could give any security to the happiness or Liberties of Ireland. It is a mockery to say, that one hundred members seated among five-hundred and fifty-eight Commoners of another country could give any security to the happiness or Liberties of Ireland. No, Sir, these Peers and these Commoners instead of being securities for either, would become the devoted followers of the British Minister, and in return they would be rewarded with the patronage of Ireland. They would

would become at once the bane of their own country, and the ready instruments in the hands of the British Minister to destroy the little he has left of the British Constitution.

Sir, every man who reflects for a moment, must see, that if this Legislative Union were to pass into a law, Ireland must be enslaved, because she must in future be governed by a Legislature over which she can have no possible controul. But I will for the sake of argument suppose, that the tyrant should keep faith with the slave. I will suppose that the majority of the people of Ireland were at present for this law. I will suppose that as soon as it passes, the suspension of the Habeas Corpus act may be taken away. I will suppose that all our late acts that are contrary to liberty, would be repealed. I will suppose that the military establishment would be reduced to 12,000 men, and that martial law would be withdrawn. I say, Sir, that even supposing all these fictions to be realities, yet still inevitable ruin must be the consequence of a Legislative Union. All the Peers, who were made Peers of England, we must reasonably believe would reside in England. The 100 Commonners we must reasonably believe would reside in England, and as they are to be the representatives of counties, and populous towns and cities, they would necessarily be some of the greatest land-holders in Ireland.

Sir, if not a man was to remove on account of this Legislative Union, but those who were to

fit in the Imperial Parliament, the additional drain of money from this country must inevitably bring on poverty and ruin. But it would not be merely those whose duties obliged them that would settle in England. All the first families of the land would accompany them. Used to high and polished society, they would go where alone they could afterwards find it. Looking out for matches for their sons and daughters, they would leave a land where they deemed suitable ones could not be met with. They would no longer place their sons in an Irish University, where they could form no beneficial connexions; but English education would be resorted to. What then must be the inevitable consequence of this vast emigration of the great land-holders of Ireland? How would our infant manufactures flourish, when those who have been hitherto the great consumers of them are spending their fortunes in another country. How would the working men of every description find employment, when all who were best able to employ them were removed from this land? What would become of all those who have been in the habits of making articles of dress and luxury, or in any way employed in arts not absolutely necessary. In short every thing that ornaments a country, and gives energy to talents and industry, would be destroyed—but besides the inevitable evils that arise from the great income of the country being spent out of it, all the great pillars that support

support a free government would be taken away. Gentlemen of large income resident on their estates, by their hospitality attach to them the neighbouring gentlemen of small fortunes, and thus in fact secure their support to the state. By the great landed lords and gentry residing on their estates, they also set examples of improvement to their tenants, and by occasional kindnesses secure their affections. It was chiefly owing to these circumstances, that such a body of loyal Yeomanry was lately formed, and who in fact put down the late rebellion. But what would become of this country in any future emergency, if agents with pittances, that can only give bread to their families, are substituted in the place of resident landlords? Where will be the medium that secures the attachment of the midling gentry to the state? Where will be the affections of the tenantry to their landlords, when the only intercourse between them, will be the payment of money by the one, and the passing a receipt by the other? What would then keep down the people, when they began to feel the misery and poverty that must follow the absence of the great land-holders? Why Sir, England must in such a situation have recourse to military force and martial law. Thus do I reason on the supposition that those fictions relied on by the friends of a Union were realities. But away with fiction, and let us view the country as it actually stands.

Look

Look at the numerous petitions already presented against this abominable measure, and think of those, that you know are on their way. I do not hesitate to say, that the great mass of the people, are the decided enemies of a legislative Union. Let the Noble Lord ask the loyal Yeomen of the Kingdom to give their opinions, and I will be bold to say nineteen in twenty are against a legislative Union. Let the Noble Lord take the opinions of the householders of Ireland by parishes, and I will be bold to say, nineteen in twenty will be found against the measure. Let the Noble Lord dissolve the Parliament, and call another for the express purpose of considering the question of Union, and I will be bold to say, there would not be five counties in the Kingdom, and I think it is still more probable there would not be one, that would not bind their representatives, to vote against a legislative Union. What signifies a few addresses for Union, obtained as they have been? If the Noble Lord, wishes to know the opinion of the Kingdom, it is easily obtained. But before he goes on, against the voice of the nation, let him ask himself a few questions. Does he in his conscience believe a legislative Union, will make one disloyal man, loyal? Does he not in his conscience believe, that many who hitherto would have supported the connection with England with their blood, will change their opinions if this law passes, and look at separation as the only alternative between
 slavery

slavery and freedom? Sir, I think it requires but little sagacity to see, that if this be passed into a law there will soon be but one mind in the Kingdom, except with the immediate dependants on government, and a few mistaken individuals, and that mind will be adverse to England. Pass then this law, and England will afterwards have no choice how she is to govern Ireland. She must govern it by an immense military force, and by martial law. She cannot take off the suspension of the Habeas Corpus Act. She cannot repeal the laws against meetings of the people, and all the various other laws that the sad necessity of the times required, but which are totally contrary to liberty. What Englishman then will leave a land of freedom and settle in a land of slavery? What Irishman will remain here, whose circumstances will allow him to quit it? What will be the inevitable consequences of military government, and martial law?—Did commerce ever thrive under a military government?—Did manufactures ever thrive under a military government?—Did agriculture ever thrive under a military government?—No, Sir, pass this law, and we will go down more rapidly than we have risen, since 1782. Pass this law, and both you and I will probably live to see what we have before seen. Instead of exporting a million's worth of corn in a year, over and above our own consumption, we shall again see the inhabitants of the north, depending for the bread they are to

eat on the arrival of ships from America laden with flour. We shall again see the linen cloth nearly our only manufacture; and we shall again see our country a land of pasturage, from which our chief exports would again be our beef, our butter, and our raw materials.

Sir, if I am well informed this foul measure has been attempted to be supported by as foul means. Will the Noble Lord get up, and say, upon his honour, that it has not? Will the Noble Lord get up and say upon his honour, that the church establishment, the revenue establishment, the military establishment, and every dependant on government, were not employed to procure subscribers, by threats and promises, to the few addresses that have been obtained in favor of an Union? Will he declare, upon his honour, that he does not believe there is a man in this House who has the people's money in his pocket, paid him out of the public treasure, to vote for this Union? Will he declare, upon his honour, that no money has been paid to any man to vacate his seat, who could not be brought to vote for the measure, in order that an Unionist should be returned in his place? Will he declare, upon his honour, that those men who thus come in, to vote away their seats before they are well warmed in them, are neither to receive money, place, or preferment for their services? Will he declare, upon his honour, that no British Peerages have been promised in order to get votes
for

for this measure? Will he declare that no Irish Peerages have been promised for the same purpose? Will he declare, upon his honour, that all who have places under government, are free to vote as they please, without the fear of dismissal? No, no, he will make no such declarations. But if he did, there are facts that blaze in all the glare of day. We behold a Rt. Hon. Member who was Chancellor of the Exchequer, dismissed from his office because he would not betray his country. We behold a Rt. Hon. and Learned Member dismissed from the office of Prime Serjeant, because he would not betray his country. We behold Hon. Members, who were Commissioners in the Revenue and Barrack Boards, dismissed from their offices, because they would not betray their country. And we know that even the office of Curfitor to the Court of Chancery, was taken from an Hon. Member, because he dared to do his duty.

Sir, I do hope for the Noble Lord's sake, that I have *forced conviction on his mind*. I do hope for the Noble Lord's sake, that I have *planted contrition and repentance in his heart*. I do hope for the Noble Lord's sake, that he is now meditating how he can get over the assurances he made the British Minister, that he would carry it into effect. I will tell the Noble Lord it is almost more honourable to retract an error, than never to have committed *one*. I will tell the Noble Lord, there are engagements it is more honourable to break than

to perform. Had the Noble Lord rashly engaged to assassinate an individual, would he, when he coolly reflected on it, keep such a promise. And if he has rashly promised to assassinate the prosperity, the happiness, and the liberty of his country, ought he to hesitate in flying from such an engagement.

Sir, I have more than once in this House expressed that I had a personal regard for the Noble Lord. The dawn of his youth deserved, and received it: and perhaps at this moment I wish him better than all the men who now surround him. If it be riches that he is to receive for his services from the British Minister, let me assure him, that wealth so acquired, will not bestow happiness. If it be additional honours that he is to receive for his services from the British Minister, let me assure him, the hereditary coronet to which he is entitled will sit lighter on his brow, and more adorn his head, than any new one thus to be acquired. If he wishes to sleep on a bed of down, let him abandon this measure, and repose in peace, amidst the blessings of his countrymen. But if he persists, I forewarn him he will meet with disappointment; and instead of a bed of down, he will make for himself a bed of thorns.

O thou God of truth in whose awful presence I stand, and at whose altar I worship, let me not be in error, whilst I am warning others against error. If a

Legislative

Legislative Union would give happiness to Ireland, take away the mist from before my eyes, and let me perceive it. But, if I see a Legislative Union in its true point of view, O then, let me implore thee to enlighten the understandings of those who uprightly, but mistakenly, differ from me. Let me implore thee to strike the hearts of those with remorse, who think as I do, but who have bartered their principles, to gratify their avarice, or their ambition. Let me implore thee to touch the hearts of those that think as I do, yet meditate to vote against their opinions, from the dread of losing their employments. Let me implore thee to touch the hearts of all with the sacred love of country, that truth may prevail within these walls.

Sir, how this measure is to be defeated, is yet within the womb of time; but I feel it can never pass into an operative law. The fate of nations and of empires is not in the hands of man. It is not the will of a British Minister that can rob Ireland of her newly acquired rights. What I shall this island, more favoured by nature than any spot on this habitable globe, be for ever plundered and oppressed? No, the day is at hand, when she shall enjoy all the benefits designed her by the Almighty Creator. The day is at hand when, instead of being the slave, she shall be the kind and powerful supporter of British happiness and British liberty. I tell you, Sir, the hand of
God

God has marked this country for his own. It was not for nothing that the Harp of David, with an angel in its front, was made the arms of Ireland. It was not for nothing that the apostolic crown is the crown of Ireland. It was not for nothing that the serpent, and every venomous creature, has been banished from this land. *I tell the Noble Lord, I tell you Sir, and this House—and I proclaim it to the British and Irish nations, that the Independence of Ireland is written in the immutable records of Heaven.* I shall therefore vote against going into this Committee.



THE
GENUINE SPEECH,
OF
FRANCIS DOBBS, Esq.
AS DELIVERED IN THE HOUSE OF COMMONS,
ON THE SEVENTH DAY OF JUNE, 1800,
IN WHICH IS PREDICTED THE
SECOND COMING OF THE MESSIAH!

SIR, from the conduct pursued by Administration during this Session, and the means that were known to be in their power, it was not very difficult to foresee that this bill must reach that chair. It was not very difficult to foresee that it should fall to your lot to pronounce the painful words, "That this bill do pass." Awful indeed, would those words be to me, did I consider myself living in ordinary times: But, feeling as I do, that we are not living in ordinary times—feeling as I do, that we are living in the most momentous and eventful period of the world—feeling as I do, that a new and better order of things is about to arise, and that Ireland, in that new order of things, is to be highly distinguished indeed, this bill has no terrors for me.

Sir,

Sir, I did intend to have gone at some length into history and the sacred predictions ; but as I purpose, in a very few months, to give to the public a work, in which I shall fully express my opinion as to the vast design of this terrestrial creation, I shall for the present confine myself to such passages as will support three positions:— The first is, the certainty of the second advent of the MESSIAH ; the next, the signs of the times of his coming, and the manner of it ; and the last, that Ireland is to have the glorious pre-eminence of being the first kingdom that will receive him.

In chap. 2d of the Book of Daniel, there is a most concise, sublime, and comprehensive description of the four greatest Empires that ever were in the world, under the figure of a great Image, in the shape of a man. It is agreed by Sir Isaac Newton, and every Commentator of eminence, that the head of gold was the Assyrian and Babylonish Empire ; that its breast and arms of silver were the Medo-Perfian Empire ; that its belly and thighs of brass were the Grecian Empire ; and its legs of iron were the Roman Empire. But Sir Isaac Newton well observes, that by the legs of iron was only meant Italy, and those countries which never composed any part of the three first Empires, and when the Roman Empire was divided into Eastern and Western, under two distinct Emperors, in the fourth century, the Western was made up of those countries accord-

ingly. The feet and toes of the Image, which relate to the Western Roman Empire, are described by Daniel to be partly iron, partly clay, partly strong, and partly broken, and as iron and clay do not unite, neither were they to unite.—Now the exact accomplishment of this is highly worthy of attention. By the ten toes it was predicted, that it should be divided into ten kingdoms, and Sir Isaac proves that this was so in the year 408. It was after this division, to be in part strong, and so were these kingdoms, for the followers of Mahomet and the Turks could make no permanent conquest within the bounds of the Western Roman Empire. It was also to be in part broken in its power, and so were these kingdoms, for they in vain poured forth their millions of crusaders into Asia, without being able to make any permanent conquest there. As iron and clay do not unite, neither have they been united, from the year 408 to the present day. In vain did Charlemagne attempt it—in vain did the Emperor Charles V. attempt it—in vain did Louis XIV. attempt it: No, the GOD of HEAVEN had declared it should remain in a divided state, till an *Universal Kingdom* was to be established on the earth. Kings and their Ministers, without knowing it, have accomplished the fulfilment of this astonishing prophecy, and that Balance of Power, which has for so many centuries been attended to in Europe, is neither more or less than keeping up that broken state of the Western Roman Empire.

Before I go into the remainder of the prophecy as to these kingdoms into which the Western Empire was broken, it is curious to contemplate what has happened within that boundary, in the course of the last ten years.—France dethroning and putting to death her Monarch and going through a variety of bloody revolutions—the Austrian Netherlands taken from their ancient Princes, and made part of France—Holland revolutionized, and her Stadtholder sent into exile—Switzerland revolutionized—Venice annihilated as a state—all Italy for a time revolutionized, and tho' reduced by the Austrian and Russian forces, yet still in a state entirely unsettled—the Pope bereft of all his temporal dominions, and dying a prisoner in France, the new Pope not even elected at or residing in Rome—Spain bordering on revolution—Portugal in danger either of being revolutionized or subdued—the affairs of Germany and the House of Austria in a critical situation, and Great Britain engaged in an arduous war, to which we can see no termination. Thus Sir, the whole, I may say, of what was the Western Empire, and which contains the most polished nations of the earth, is convulsed from one end to the other. But the next and last part of the prophecy of the 2d chapter of Daniel will tell us the winding up of all those eventful scenes.

After having described the Image, Daniel proceeds, and says he beheld a stone cut out without hands, which smote the Image on his feet; that

were

were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing floor, and the wind carried them away that no place was found for them: and the stone that smote the Image, became a great mountain, and filled the whole earth. To know more exactly what is meant by this stone, we have only to read the 7th chap. of Daniel. There, the four great Empires are more minutely treated of under the description of four beasts, and instead of the ten kingdoms being described by toes, they are made the ten horns of the fourth beast—and when their destruction is mentioned, in these words, “I saw in the night visions, and behold, one like the son of MAN, came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.” There cannot therefore be a doubt, but that the stone, and the personage thus pointed out, is the MESSIAH, and so does Sir Isaac, and all the best of the commentators explain those passages; there are many texts in the scriptures that corroborate this explanation. But for my own part, if there was not another passage in the Bible, than what is to be met with in the 2d and 7th chapters

of Daniel, nor another commentator than Sir Isaac Newton, I should not have a doubt of the certainty of the second coming of the MESSIAH. I shall however, add what is the opinion of the Jewish nation, because it ought to have great weight, as they are in fact a standing miracle : but I shall first premise the exact accomplishment of the prophecy as to them, which has already taken place. Moses, near three thousand years ago, predicted that they should be plucked from their land, that they should be scattered over all nations; that they should be every where found, but should have a resting place no where, and that they should become a bye word and a scorn to all nations. It is now near 1700 years since they were driven from Judea by the Romans, so exactly has the prediction been fulfilled, that it would be impossible, in the same number of words as were used by Moses, to give a better history of them. Every Jew expects the coming of the MESSIAH in power and glory, when their restoration is to take place. And strange indeed would it be; if they did not expect it, when those very scriptures which contain the prophecies as to their afflictions, have a thousand passages as to their future happy state. I shall, however, content myself with giving you one of the plainest and strongest. It is in the 23d chap. of Jeremiah—"Behold the day is come saith the Lord, that I will raise unto David a righteous branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth—

In

In his days Judah shall be saved and Israel shall dwell safely, and this is his name whereby he shall be called the Lord our Righteousness. Therefore behold the day is come, saith the Lord, that they shall no more say, the Lord liveth, which brought up the Children of Israel out of the land of Egypt: but the Lord liveth which brought up, and which led the seed of the house of Israel out of the North country, and from all the countries whither I had driven them, and they shall dwell in their own land."—Thus, Sir, all the Jews, all the best commentators, and I will be bold to say, all the best informed Christians, unite in the opinion, that the MESSIAH is to come in power and glory, and to be actually and in person, the King of the Kings of the earth.

I shall now, Sir, briefly give you my reasons, for thinking the moment of that appearance is at hand. The general texts certainly are, that no man can tell the day or hour, for it is said, "that he shall come as a thief in the night;" that as it was in the days of Noah, so shall it be; that we shall be eating and drinking, and giving in marriage, and occupied in our usual pursuits. It is also said, that the Sun shall withhold its light, and then shall we see the Son of Man coming in the Clouds of Heaven, with power and great glory. But tho' it is to be thus sudden, there are general signs given, by which we may know its near approach. The chief of these are, the fall of the Papal power, and a very high degree of infidelity

fidelity. In the 7th chap. of Daniel, the Papal power is described under the name of a little horn of a very extraordinary nature, that was to rise up amongst the ten horns of the fourth beast.— Sir Isaac and all the best commentators agree, that this little horn was to have power for 1260 years, and then what is the language of Daniel? “But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end. And the kingdom, and dominion, and the greatness of the kingdom under the whole Heaven, shall be given to the people of the Saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.” Thus the kingdom of the MESSIAH is to arise at the fall of the Papacy. Now can any man doubt, that the 1260 years of Papal power is long since past, and that the judgment is sitting, that is to consume, and to destroy it unto the end? Look at what has happened to it, particularly during the last ten years, and say if we are not to expect the immediate accomplishment of what remains? In regard to the infidelity of the times, being a warning to us, Christ himself in speaking of his second coming, says, “nevertheless shall I find faith upon the earth,” not meaning certainly that there would be no faith, but that there would be a very high degree of infidelity. Now look at France, one of the greatest countries in Europe, openly denying not only the New but the Old Testament, substituting the

10th

10th day instead of the 7th, and even attempting to abolish the memory of Christ, by changing the æra that bears his name. Inquire into the state of faith in the surrounding Christian nations; nay, inquire at home, and answer me, does not a very high degree of infidelity every where characterise his last year of the 18th century?

I come now, Sir, to the most interesting part of what I have to say; it is to point out my reasons for thinking this is the distinguished country in which the MESSIAH is now to appear. The stone that is to be cut out of the mountain without hands, is to fall on the feet of the Image, and to break the whole Image to pieces. Now, that would not be true, if Christ and his army was to appear in any country that is a part of the Image; therefore, all the countries that were comprised in the Babylonish and Assyrian Empire, in the Medo-Perfian Empire, in the Greek Empire, and in the Roman Empire, are positively precluded. There is another light thrown on this question, by a passage in the 41st chap. of Isaiah, "I have raised up one from the north, and he shall come: from the rising of the sun shall he call upon my name, and he shall come upon Princes, as upon mortar, and as the Potter treadeth clay." This is manifestly the MESSIAH, and we are therefore to look for a country north of Judea, where the prophecy was given. The new world is out of the question, being no where a subject of prophecy, and

and as the Image is excluded, it can only be in the Russian Empire, or in the kingdoms of Denmark, Sweden, or Ireland.

The army that follows the MESSIAH we are told amounts to 144,000, and there are a few passages in the Revelations of St. John, that denote the place where they are to be assembled. One is, "I saw them harping with their harps." Another, "I saw them standing on a sea of Glass, having the harps of God." Another is, "That they were clothed in fine linen, white and clean." Another is, "And he gathered them together in a place in the Hebrew tongue, called Armageddon." Now, what respects the harp and the fine linen peculiarly applies to Ireland, and not at all to Russia, Denmark or Sweden. The sea of glass, I think must be an island. And I believe the word Armageddon in the Hebrew tongue, and Ardماه or Armagh in the Irish, means the same thing. At all events, there is great similitude in their sounds, and St. Patrick thought proper to make the city of Ardماه, which is the old name, the seat of the Church Government of Ireland. But besides these sacred passages of scripture, there are some very particular circumstances attending Ireland. She has never had her share in worldly prosperity, and has only since 1782 began to rise, and I know no instance in history of any nation beginning to prosper without arriving at a summit, of some kind, before it became again depressed. The four great empires rose progressively
west

west of each other, and Great Britain made the last toe of the Image, being the last conquest the Romans made in the west. Now Ireland lies directly west of it, and is therefore in exactly the same progressive line, and it never was any part of the Image, nor did the Roman arms ever penetrate here. The arms of Ireland is the Harp of David, with an Angel in its front. The Crown of Ireland, is the Apostolic Crown. Tradition has long spoke of it as a Land of Saints, and if what I expect happens, that prediction will be fulfilled. But what I rely on more than all is our miraculous exemption from all of the serpent and venomous tribe of reptiles. This appears to me in the highest degree emblematic, that Satan, the great serpent, is here to receive his first deadly blow.

I have before given you some reasons, why we are to expect the immediate coming of the MESSIAH. In my opinion, that bill that now lies upon your table, proves that it is at hand. What is the British Minister now attempting to do? He is attempting to annihilate Ireland as a kingdom, though it has remained distinct from all others, time immemorial. He is attempting, by the rolls of the two Parliaments, to make it a part of that Image, which was completed in the year 408, as if he knew better than the Creator what ought to be the situation of nations. As well might he enact, that from the day this Union is intended to take place, the snake, the viper, the

adder, and the toad, should thenceforth live and thrive in our land, for each is equally contrary to the will of God. I therefore do not hesitate, even in this moment, to declare, as I did in a former debate, that this can never be an operative law. I do not hesitate, even in this moment again to proclaim it to this House, and to the British and the Irish Nations, that the Independence of Ireland is written in the immutable records of Heaven.

Sir, before I sit down, I think it right publicly to declare the conduct I mean to pursue, should this bill pass into a law. I mean, Sir, to submit to it without a murmur until it be repealed, or until the Sun shall miraculously withhold its light and announce the appearance of Christ. Should this bill receive the Royal Assent, I mean to inculcate into the minds of all who are sprung from me, or over whom I have the least influence, to pay it the most implicit obedience, till the MESSIAH shall in person demand their allegiance—Acting under the strong conviction that I feel of its certainty, I say, Sir, to you, and to every Member of this House, no matter on what side he sits or how he has voted, if he in his heart loves Ireland, let him rejoice, for her happiness approaches. I say unto every man in this House and out of this House, if he loves virtue let him rejoice, for the triumph of virtue is at hand. I say unto every man within and without these walls, if he be the friend of Christianity, no matter

ter of what sect he be, let him rejoice, for its glorious Author is about to unfold all that is mysterious, and to remove every doubt and every difficulty. I say to every man within and without these walls, whether he be a Christian or not, if he sincerely loves his fellow-creature, let him rejoice, for that MESSIAH who suffered on the cross is now about to accomplish all the objects of his mission. He is now about to take away the curse that followed the fall of Adam, and to renovate the earth. He is now about to establish a kingdom founded in justice, in truth, and in righteousness, that shall extend from pole to pole, and which shall place this hitherto wicked and miserable world upon the highest pinnacle of human happiness and human glory.

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ADVERTISEMENT.

EXTRACTS

Advertisement.

MANY Persons having expressed
a desire to be favoured with the pe-
rusal of Mr. Dobbs's POEM on the
MILLENNIUM, the Publisher hopes
the following *Extracts* may tend to
profit as well as gratify those into
whose hands they may come.

EXTRACTS

EXTRACTS
FROM THE
MILLENNIUM,
A POEM,
IN FOUR BOOKS,
BY FRANCIS DOBBS, Esq.

*In the First Book Mr. Dobbs describes the private
Guilt of the World.*

WHEN Vice is at its height Messiah comes,
Thrusts in the fickle, and the vintage reaps.
Is Vice then at its height? Oh painful task!
'To paint the crimes that flourish all around.
O where shall I begin? What country claims
The damn'd pre-eminence of guilty deeds?
O Italy! too plainly it is thine;
In thee, degraded man retains his form,

Whilst

Whilst reason rules no more. Polluted race !
 Where man, and beast, unnatural lust supplies.
 Where female honour, and connubial love,
 Are now unknown. Where vile assassins stand,
 The ready instruments of death. And where
 The subtle poison yields a sure revenge.
 Religion too is made a thing of sale,
 And traffics with the souls of guilty men.

In order next, is that tyrannic throne,
 By Mahomet uprear'd. Beneath whose laws
 The Christian faith's overturn'd, e'en on that spot
 Where its meek Author shed his precious blood.
 To other crimes, 'tis also added there,
 That women are denied all right of choice,
 And deem'd but beasts of nobler form. There too
 The infant male, Nature's distinction loses
 To afford securer guards to female charms.
 And thus each sex, in thousands, are depriv'd
 The choicest blessings of indulgent Heav'n.
 Thy crimes, O Rome ! and thine Constantinople,
 In ev'ry nation's found—tho' least in those
 Where freedom yields instruction to mankind.
 Here then, where freedom boasts superior pow'r,
 Where all may read the Gospel's glorious page,

And

And study truths divine—If here Vice triumphs,
O where on earth, doth Virtue raise her throne?

Is then Religion in our Isles rever'd?

No, no, it is the scoff of rank and pride:

From the politer circles banished far,

And termed a wild chimera of the brain.

In humbler life of imitation fond,

'Tis either unbeliev'd, or disobey'd.

The few, who glory in a Christian's name,

And in the face of scorn avow their Lord;

Enthusiasts—hypocrites—or mad, are deem'd.

The private to the public guilt keeps pace—

Gold, the first object deem'd—and penury,

The greatest shame. Tho' fraud—tho' rapine raise

To Wealth—by all its owner is care's'd.

Whilst poverty doth genius—beauty hide,

And renders all perfection void. 'Tis wealth

Our people worship. To wealth both high and

low—

Both rich and poor—do bend the suppliant knee.

When Nebuchadnezzar, in his pride set up

The golden image for his people's god—

Fire and furnace to obedience forc'd.

But here, with zeal unbounded, all adore;

And prostrate to their darling idol fall.

Hence

Hence gaming reigns triumphant o'er the land,
 Detested source of almost ev'ry vice!
 For it the wretched wife neglected lives—
 The child untutor'd—and the home forgot.
 For it, the tenant is oppress'd—the poor
 Unaided—honest industry unpaid.
 For it, the love of country is withdrawn,
 And ev'ry duty both to God and man.
 In its foul train are suicide and theft—
 Murder and robbery its followers are—
 And in the settled gamester, we may view
 A damn'd epitome of human guilt.

Instead of gentle love—connubial love—
 Parent of happiness and bliss below—
 Unbounded lust and gallantry prevails—
 Domestic peace destroys—and in its room
 Malice and rage, scorn and reproach arise.
 From gallantry, however soft in form.
 Remorse, sickness, and sorrow amply flow.
 Ask of the jealous what they feel? Ask her,
 Who's fall'n beneath the snare of artful lust,
 The feelings of her breast? Ask of the youth,
 Whose giddy steps the harlot has decoy'd,
 Struck with disease and blasted ere his prime?
 For these in wretchedness, can speak the woes,
 That ever must await unhallow'd love.

What

What is the crime that thrives not in this land?
 God's holy name blasphem'd and sacred oaths
 A mock'ry made. Envy and calumny—
 Lying and falsehood—and all the little arts
 Of low ambition, prosper here—our youth
 Diffimulation taught, as the best line
 To fame and honour—Whilst true ambition,
 With singleness of heart, is found no more.

Say then, what virtues are to these oppos'd;
 No virtues, but their semblance. Manners refin'd;
 Civility and formal words—mere sounds—
 Whilst in the heart 'tis selfish all. To self
 Is every look applied. For this, the feast
 And flowing bowl, and all attention's paid.
 For this, each art, and bow, and fawning smile—
 And all the catalogue of base deceit.

A thing, call'd Honour, takes Religion's place—
 (True honour and religion are the same)
 This honour in the sword and pistol lies.
 If wife or sister, or a daughter fall,
 'T o base design a prey—'Tis honourable
 If the villain draws his sword. If at the dice,
 The gamester makes th' unwary feel his skill,

And

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And plunders under forms—'Tis honourable,
 If with a trigger he supports his claim.
 Nor vice—nor villainy—its name retains,
 If he who dares to do them—dares do more,
 Dares to attack the life of him that's wrong'd—
 And dares, loaded with guilt, to brave his God.
 Such are the substitutes of virtuous deeds—
 And such the manners of our British Isles.

No doubt, a righteous few in every clime,
 Exceptions rise—who know and practice truth.
 Yet who can doubt the fulness of these times?
 Behold! Messiah comes! But stop, my muse—
 Whilst I, in silent pray'r, address the throne
 Of Power Omnipotent. Haply one ray
 Of Light Divine, may brighten this my song.

In the Second Book, Mr. Dobbs describes the manner of the Second Appearance of the Messiah, and after expatiating on the conflict between the Messiah and the Personal Anti-christ, till the latter is conquered he concludes thus:

THE awful day's with darkness overcast.
 The earth's suspended from its wonted course.

The

The sun withholds its light—and the huge clouds
 With torrents big, another deluge threaten.
 The forked lightning darts from Pole to Pole—
 Whilst the loud thunder, upon thunder heap'd,
 Peal, after peal, in long succession roars ; *
 And to the world proclaims—THE LIVING GOD:

When mighty Monarchs earthly thrones ascend,
 Their cannon, with a paltry noise, give notice
 To the little circle round—not even heard
 Beyond the narrow limits of the place,
 Where the poor pageant of the day's perform'd.
 But here, the firmament doth to the earth
 Re-echo—The earth to its unfathom'd depths—
 And all the vast immensity of space
 Hears, and resounds throughout the universe.

And lo ! unseen by mortal eye, the Lord,
 high in mid air, his everlasting throne

H ?

Erects

* the dreadful day, which foreruns the second coming, is particularly pointed out in various passages, both in the Old and New Testament. And Christ himself says, the sun shall withhold its light, and the moon be turned into blood, and that it shall be a time of trouble, such as never was before, nor ever will be again.

Erefts. Cherubs on cherubs, throng around—
 Seraphs on Seraphs, wait the Almighty's nod—
 Angels—Archangels—and the Hosts of Heav'n,
 (Endless procession) from their stary spheres,
 Fill up the glory of their Maker's train.
 And now, thro' all the skies th' *Almighty Voice*
 Proclaims, 'tis done. The music of the spheres,
 With all the instruments of Heav'n resound,
 Whilst thus Messiah sings with lips divine:

To thee, Almighty Father! Parent of all!
 Whose arm this day the pow'r of Satan crush'd,
 And thus hath bound in adamantine chains,
 Be glory evermore. Thy name be prais'd—
 Thy name alone ador'd. And may thy will
 Henceforth be done on earth—as 'tis in heaven.

This said, the new strung harp of David sounds
 The *Great Creator's* praise. And with it rise
 The swelling notes of all the instruments,
 That man's invention forms. And all the elect
 Their voices raise, to laud their *Maker's Name*:
 Whilst from on high Cherubs and Seraphs join:
 Angels—Archangels, sing their Heav'nly songs—
 And endless Hallelujahs fill the skies.

*In the Third Book are the following Passages ; de-
scriptive of the happy state of the Jews and of the
whole earth.*

THE Jews, rejoicing, instantly obey.
And lo ! her palaces and temples rise,
In true magnificence. * In polish'd marble,
Exquisitely wrought, the different orders
Are with justest taste disposed—Her lofty spires
The streets adorn—and strictest symmetry
In all her buildings is display'd. What'er
Babylon, of old renown'd, or later Rome—
Or Paris, or London, now can boast—is here
So far excell'd, as not to be compar'd.
Such is the future mistress of the world.
Thro' all Judea other cities rise.
Delightful villas o'er her plains are spread,
With trees and shrubs, and fragrant flowers
adorn'd.
Her vines luxuriant bear the clust'ring grape,
And every fruit-tree yields delicious plenty.
No weeds, or noxious plants, are seen to grow ;
For at Messiah's word, as once the fig-tree,
All are wither'd—thenceforth to spring no more.
The fertile fields their fruitful crops display ;
Or verdant pastures, stock'd with fleecy sheep,
And lowing herds, and gen'rous steeds, that raise
Their

* Jerusalem.

Their swelling crests, eager to bear the weight
Of gentle masters. Each lovely bird is here,
Who all with tuneful notes do warble forth
Their Maker's praise. And in the place of owls
Sweet Philomel is heard through all the night.

And now Messiah to the Jews gives laws—
So pure—so free—that all approve. No more
Doth poverty afflict mankind. The rich
No more oppress. For henceforth every bliss
That earth affords, by virtue is obtain'd;
And equal justice is dispens'd to all.

Religion now, when truly understood,
Is found the surest path to bliss below.
No harsh restraint—no gloomy notions there.
Nor creeds—nor forms—nor the proud orthodox
Puff'd up with vain Philosophy, disturb
Mankind. Christ's plain and simple truths, at
length,

Are clear to all. To gain immortal life,
All feel, no more requir'd than this—that they
Should worship God in purity of heart,
And do by others what they would, that others
Should by them. In this consists the law divine.

The Sabbath's made a day of mirth and joy.
For rest, amusement means. But first they rise
Their Maker to adore. His holy house
They enter, and in sincerity perform

Their pure and simple worship : then dedicate
 The day to innocent enjoyment ; such as
 Their fancy suits. For chearfulness, not gloom,
 The Christian speaks. And from the joyful heart
 True gratitude and adoration flows.

Out of that blessed Host, that shed their blood
 For Christ, and with him live for ever now,
 The Priesthood's chosen. Incapable of fault,
 They teach their flocks the way to gain, like them
 Immortal life. Their precepts, by example,
 They confirm : And ev'ry act of theirs proclaims
 True holiness. In hospitality
 They live—and at their temp'rate boards they
 prove

To their delighted guests—that to enjoy,
 But not abuse, the pleasures of this life,
 Is the undoubted path that leads to Heav'n.

In regal state, Messiah now receives
 The Princes of the earth—who lowly bend
 To their acknowledg'd king—and from his hand
 Their crowns obtain. Your thrones ascend he
 faith,
 And rule with justice. The tribute I demand
 Is this—that I may find your people happy.

Thus speaks Messiah, and th' obedient kings

Haste

Haste to perform his will. Their laws the same
That rule Judea—the same is the effect—
And universal bliss is felt below.

The golden age, a fable thought, at length
In rich perfection is displayed. Their swords
To plough-shares turn'd, and ev'ry instrument
Of war, to ornaments of peace converted.
All that man requires, the cultivated soil,
To honest industry returns. And peace,
With its companion, plenty crowns the world.

Thus far my muse describes the laws external.
How shall I sing, the cultivated mind—
The regulated passions—and sweet sense
Of giving bliss to others—our first bliss?
How shall I sing the undesigning heart,
That knows no thought it is ashamed to own—
Like the first pair, in nakedness most lovely?
How shall I sing the soul with adoration
And true piety, in ev'ry thought obedient
To its Great Creator's will? Too weak my
muse!

But I will sing man's happy state—and thus
Unfold what true religion doth bestow.

Henceforth, the youth of either sex are train'd
To virtue and simplicity. No art allow'd,
For

For there is need of none. Without disguise
 They live—and as their dispositions suit—
 Not fortunes—they form connubial leagues.

They join
 Both hearts and hands; and love's mysterious
 rites

With innocence they prove. Inconstancy
 Is now unknown—unwish'd for. For who that
 makes

That glorious rule, of doing unto others
 What himself expects, can be inconstant?
 Here then, one lovely fair to each is given;
 The happy mother of a beauteous race;
 And sweet partakes of each bliss below.

Henceforth, no turbulent ambition blasts
 The happiness of man. For all perceive
 The emptiness of pomp and proud parade.
 One glorious object is alone their care—
 Eternal life. To this they look. For this
 Each duty they discharge—and love unbounded,
 All society pervades. for well they know,
 That love to one another is true worship
 To the God of all. Murder is then unknown,
 And paltry gold, or ill-got wealth, no more
 Respected here. No more are stars or titles—

Equipage or gaudy show—their vain pursuit.
 The Christian faith's revealed to all—and all
 Are anxious treasures to lay up, where rust
 Nor moth corrupts. Certain that death must
 come,

Ere they enjoy their wealth—they live to die.

Thus, in alternate labour and amusement,

Pass their happy lives. Delightful seasons roll

With health and plenty in their friendly course,

And temperance precludes from all disease.

The ag'd look forward to the bright reward

Of well-spent lives. The young, with innocence,

Enjoy the blessings thus so amply giv'n.

They view with wonder all creation round.

Whether the stary spheres, immeasurable,

Or insect too minute to be beheld,

Without the aid of art, employ their minds—

Alike they own th' Almighty's hand. Alike—

In ev'ry tree and flow'r, contemplate God.

Then to themselves, most wonderful of all,

They turn. And then to him, who made the

heav'ns—

The earth—the sea, and all that is therein.

Their minds prepar'd, they hear, nor disbelieve

That dust and ashes shall revive: For all

As wonderful appears. The Christian faith

Reveal'd,

Reveal'd, and blessed hope in an hereafter,
Fills ev'ry pious breast, and all is peace.

*In the Fourth and last Book, after describing the
contest with Satan, at the expiration of one thousand
Years—he thus foretells the final consumation of the
happinefs of Mankind.*

And now, th' Almighty bids, and earth
dissolves,
And back to chaos falls. Then, at his word,
Another earth appears. No sea is there,
For raging billows, and tempestuous waves,
And dangerous voyages are allow'd no more.
But beauteous lakes, and streams of living waters,
In abundance flow. Nor storm—nor tempest
now.

Eternal sunshine, by sweet Zephyrs cool'd,
Are in their stead. This earth one garden seems,
That needs no culture—but spontaneous bears
Each diff'rent grain, and fruit, that now are
known.

Its verdant lawns by herds and sheep spread
o'er,

That bleed no more for man. In bliss they live,

Without decay or increase—For man and beast,
 In numbers full—no more shall multiply.
 Each bird—each animal—of ornament,
 Or use, are here. And ev'ry tree and flow'r,
 That can delight the senses, here abound.
 Gems and precious stones, and gold and silver,
 Are strew'd, common to all. Delightful build-
 ings

Are prepar'd, and here no labour is requir'd;
 Save what to rest and pleasure gives a relish—
 For of itself, this earth without decrease,
 Produces all that fancy can demand.

Holy Jerusalem in the midst is seen.
 Her streets of gold—her walls of precious stones,
 Her gates of solid pearl—her trees of life,
 And streams of living waters, all prepar'd,
 And ready to receive their great Creator.*

Messiah and his Host, with wonder view
 The new creation—And thus th' Almighty
 speaks.

Ye, who o'er vice triumphant rose, behold
 Your bright reward. This earth's for ever yours;

With

* This description of Jerusalem is taken from the 21st Chapter of Revelations. Indeed the outline of the whole Poem is chiefly from the nine last Chapters of that Prophetic book. And I recommend it to the reader to give them a careful perusal.

With all imagination can demand:
 For Vice thus conquer'd, your wishes are your law.
 Male and female my creation was—and man
 Is but a part of that creation. His side
 Produc'd a semblance of himself. A form
 Like his, tho' softer. A voice like his, tho'
 milder.
 A mind suited to his, tho' gentler. And looks
 That speak a sweet reliance on that strength
 From which it came. These joined alone can
 form
 The perfect being Man—and therefore now,
 For ev'ry male its kindred parts redeem'd.
 Hasten then, and to yourselves unite yourselves—
 Each heart will join its own, to part no more.
 He spoke, and all obey'd. No jarring minds
 Were here. For each receiv'd the hand he
 sought—
 And love—his love repaid. Tho' virtuous all,
 Yet all were diff'rent. But ev'ry pair
 Had kindred souls, and mutual thoughts of bliss.
 So wonderful the ways of God—not one
 Of all this num'rous host his lot would change—
 Nor other make his partner of eternity.*

The

* As all who inhabit the new earth live for ever—and as male and female only make up one complete man in the Scripture sense, it follows there can be no marriages in Heaven, the union of the sexes being from the first complete.

The earth its bless'd inhabitants receives,
 And all its fruitful regions they possess.
 Yet still, pre-eminence belongs to those,
 Who by superior virtue had attain'd
 A greater capability of bliss.
 That faithful host who in Millennium liv'd
 The constant partners of Messiah's reign,
 Jerusalem inhabit. Their worth confess'd
 By all, entitles them to this precedence.
 Nor could the rest of human kind, tho' sav'd,
 Its constant splendour bear. For there their God
 Dath dwell—the light thereof. Eternal day
 Reigns there. And night to them still needful
 Is there unknown—but as they chuse they visit
 Holy Sion's walls. Her gates for ever stand
 Unclos'd—that all the nations may behold
 The glorious Majesty of *Israel's God*.
 Thus, in eternal round, each wish, each thought,
 Is gratified. What appetite demands,
 Each bough—each field—supplies. And for their
 thirst,
 Each stream provides nectareous draughts that
 ne'er
 Intoxicate. Then with ev'ry closing day
 Each happy pair unto their nuptial bed

Retires.

Retires. As once did Adam and his Eve,
 When innocence was theirs—so now do they.
 And to the joys, that bless'd them first, is given;
 That good and evil known the good's prefer'd—
 Evil despis'd—and all are now allow'd
 Freely to eat the fruit of life eternal.

Messiah and the elect to these enjoyments
 Add superior knowledge. For God to them
 Reveals those wonders in which now the mind
 Is lost, Each tree—each flow'r—each bird—
 each fish—

Each beast—each insect—then they comprehend.
 The stars, in wondrous order, how they move—
 And all existence opens to their view.

'Thus do the good enjoy immortal life.
 No laws but those engraven on their hearts
 They know. Their passions and their appetites
 Thus rul'd, give ev'ry bliss that fancy forms;
 Whilst they in ev'ry joy and pleasure own
 The hand from whence it flows. And as their
 blifs
 Is endless—so also endless is their praise:
 One heart—one mind, one soul, doth all combine,
 In adoration! to the God of all.

FINIS.

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